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# Money and Our Utah Work.

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Money can do or help do many things. Just as surely it will spoil or help spoil others. Enough of it to live on, or life's essentials instead, are necessary for any missionary. But in some fields more than this is a stumblingblock, hindering the very work which God sends the worker to do. So it was with Paul at Corinth, as he intimates in I Cor. 9 :15-22 and the earlier part of the chapter. And he did not grumble at it, nor turn away in disdain from that critically urgent, pagan field in a center of outreaching influence. He made of it a help instead of a hindrance to the gospel, by squarely accepting its challenge with the added self-denial necessary; thus refuting objectors and proving the pure supremacy of Christianity as it could not possibly have been proved in any other way. The Gospel must be preached to the Corinthians according to the last command of Christ, *at any cost;* and he was perfectly ready to meet that cost and do it. More; he made of this difficulty an example to all workers, and by inspiration it gave us the glorious illustration of Christian love and principle of Christian work which has inspired millions of others and will never cease, "I am made all things to all men, that by all means I might have some." *Paul believed in adapting his methods even to the groundless prejudices of a pagan people,* in non-essentials; he was glad to take added hardship which would enable him to win more to his Christ. He "counted not his life dear unto himself." The Cross was his symbol of life, not the pillow. His *all* was given, not merely a part, to the service of his Master. To have refused the added item of self-denial needed to reach this people would have been to place ease above their salvation, counting his own momentary comfort of more value than the eternal welfare of those to whom his Lord had sent him. It would have

shown him in so far a traitor to the cause of Christ, and thus unworthy of even the name of his Lord. It would have robbed the world of this noble pean of triumph, and very likely also of the Corinthian Church and its great work, which resulted from this spirit; as well as the New Testament of all his grand writings and all future time of the mighty results of all of these together. It would practically have wiped Paul off the map of history. "Great doors turn on little hinges"; next to the sacrifice of Christ on the Cross, it is very probable that thus the greatest door of influence in all subsequent history swung on Paul's glad determination for self-sacrifice in preaching the gospel to the people of Corinth. One can hardly imagine the disastrous consequences if he had chosen the opposite course. And the same in kind, if not in degree, is true in our day, and in Utah.

Gospel work in the Utah region is unique; it differs from all ordinary kinds in points which are at once critical and little understood (see tract "Special Difficulties.") We need Paul's wisdom in adaptation there if anywhere. It resembles the Corinthian field in its pagan beliefs, materialism, worldliness and antipathy to salaried religious work—the latter being stronger in Utah, no doubt. *Every Mormon is taught from childhood that the ordinary Christian minister works only from motives of sect and salary*—both of which are selfish and unworthy, and of course untrue of any genuine minister of Christ (see tract "Special Difficulties.") Joe Smith seems to have started this slander for the devilish purpose of keeping his followers away from all Christian influences and shut up to his evil sway. It is almost universally believed among them now; and it constitutes one of the greatest barriers to keep them away from the gospel through all local church channels. And, besides this, their "elders" (nearly every man among them) are sent out without any salary, which makes such seem all the more selfish in us, like doing religious work for the profit there is in it.

In such circumstances it is abundantly clear that we ought to adapt our missionary work, so far as possible, so as to avoid this objection. The local pastor with family obligations cannot of course do this, and his

important work must continue as now; but a traveling work can readily do it, and thus provide not only for its own greatest success but in time dissipate this objection to the localized work as well.

The one unanswerable way to do this is that which we have used thus far in all our work; simply to *drop both sect and salary,* giving them the object-lesson of most earnest and self-sacrificing work without any selfish motive, and telling them that this is for their sakes, while we believe a stated support is perfectly right in other circumstances. We have tried this plan thoroughly; and it has long been the writer's belief that the unsectarian and unsalaried features add at least fifty per-cent to the moral effect of our work. This means that if we should change our plan so as to given even a small salary above expenses it would rob the work of a large part of the very effect which we are there to produce, under God—would thus be in a large measure suicidal. In our calls we state that we do this to avoid putting stumblingblocks between them and the acceptance of our gospel message; and that we are dependent on finding friends East and West for our economical expenses—which puts us on precisely the financial level of the husband, brother, or at least other relative of the very person we are speaking to, and begets a common interest and sympathy which would otherwise be impossible; to the great help of our message.

The dilemma presented by this situation is not of our choosing, any more than are the other features of the terrible Mormon system. But *it is upon us, and we are compelled to meet it, whether we will or no.* The unsalaried and unsectarian plan is possible by our methods to most unmarried men, and to some others; we must choose it, with its utmost possible of results, or the other with far less. So Paul might have chosen. Beyond question he did the only right and true thing. Imagine Paul, if we can, saying (much as some men have said to the writer in regard to even one year in our work): "I ought to have a good salary after all my preparation, so I can be free from care and lay something by. If the folks at Corinth will pay it, I will go there; if not, I will go somewhere else. I am not called upon to sacrifice so much and work for

just my expenses, even for one year." Would not every syllable of this have its own separate despicableness? It would seem that the very air of heaven would refuse to utter such sounds. We all know that if such had been his utterance Corinth would have gone unevangelized; and if Paul had uttered such words the other Apostles would have had the same right and doubtless the same spirit; and if so the whole work of Christ would have been dropped where He left it, the world going on in its rottenness of paganism till now. For *the spirit of self-sacrifice is the very germ of the Church and her gospel;* and the spirit of every true messenger of the Cross through the ages has been that which Paul really did show in his glorious words, "Yet have I made myself servant [Gr. *bond servant, slave*] unto all, that I might gain the more. . . . To the weak I became weak, that I might gain the weak; *I am made all things to all men, that by all means I might save some.*"—I Cor. 9:19-22. Every thoughtful soul knows that this spirit has been the human key to all the success of the gospel, and we all admire Paul and the glorious galaxy of devoted spirits after him who have exhibited it. But is any lower spirit justifiable in us? Are we not to have the same—to be followers of him as he followed Christ, as himself exhorted? And if any other spirit is right, since moral principle is a unit, would it not have been right for Christ too, as well as for us? The very thought is almost blasphemous; such a purpose would have dethroned our Lord and have made him almost a demon; with the utter ruin of all hopes for the world included in the change. Satan himself could have wished nothing worse for the Kingdom of God or better for his own. Just so now; to the extent that selfish motive prevails character is ruined, efforts for the Kingdom of God are blighted, and that of the Adversary is set up instead. The whole genius of Christianity is typified in the life of Christ; it is the genius of *absolute, total self-sacrifice,* to the commands of Christ and to the needs of men, even to the point of death if necessary. As it depended on this spirit in Christ for its start, in the Apostles for its first growth, and in missionary heroes for its progress during 1,900 years, so it must still depend on it for con-

tinued growth till "Thy Kingdom Come." We are not worthy to be called by His name if we have not His spirit.

Of course most married men and some others are debarred from this course by obligations equally binding and previously imposed; and to such the call does not come. But there are many hundreds, at least, of strong, qualified young men in our colleges and seminaries and elsewhere who are free in every way to go, the most of whom will be positive losers instead of gainers, financially as well as otherwise, if they do *not* give a period of service to this work. Many who seemed to be of this class have hitherto known of the Utah need, but have failed to come. Last year alone (1912) about 50,000 Utah people were left without any gospel message for two or more years for the lack of about four men. The only evident reason why men did not come, in many cases, was unwillingness to accept the slight sacrifice necessary, in lines financial or otherwise. So the work must suffer, fully 12,000 people going without any direct gospel work two or more years for every man we lack from our full force, and this with 400,000 depending chiefly upon our work! But *what* a responsibility for any one to assume as the price of his personal ease or profit, or anything of the kind! In Ezekiel 3:18 the Lord lays down the rule that if the watchman whom he sends fails to sound the warning, the blood of those who perish will be required at his hand. The principle is sound, and applies as much now as ever, and to the Utah work as much as to any other. Every saved soul of us was first converted through *absolute, unconditional surrender* to God. We belong henceforth not to ourselves but to Him, by this voluntary act; to refuse any known duty is to recall this and forfeit our salvation until the surrender is again restored, as Christ said: "And whosoever doth not *bear his cross* and come *after me*, cannot be my disciple."—Luke14:27. Duty and discipleship are thus synonymous, no matter what the sacrifice involved.

But there is another view which is worthy of mention, though perhaps least entitled to consideration. Even our "unsalaried" method covers an actual cash value given and received which is too great to be ig-

nored. If we look at a year spent in the work in the light of a part of one's education—as indeed it often is a *critically important* part—this will be clear. Many a man spends hundreds of dollars per year for a post-graduate course, which is of great value to a few of them, of less to others, and of positive harm to more than a few, after all the cost. A year in our work would be of far greater value to almost every one, while costing *nothing at all.* If we think of it as a year of travel, with its benefits of knowledge of the world, people, human nature, religions, geology, etc., one who should take the very same trip by himself for a year which this work would give him would use the larger part of $1,000, while getting far less good than if he went with us without a cent of cost, and doing almost no good at all. The same would be true if he took the journeys for health when run down. Of course such facts as these should at most be only subordinate motives in entering the work; the real, decisive one being the command and need voicing the call of the Spirit.

The fact is that the financial and other objections to this work on the score of hardship are very much overworked in the minds of many. They are more a bugbear than reality so far as the man of average health and real consecration who has only himself to provide for is concerned. They should not be too seriously regarded, because,

1. They are all *unworthy* of any Christian who is reasonably free to go in other respects. Since the Utah situation *requires* this plan of work, we should do as Paul did; common loyalty to Christ and to souls demands that we give what is *needed,* freely, gladly, manfully, without any weak or selfish demurring.

2. The financial loss is only that of the *small margin above expenses* which one might receive by refusing this great and critically urgent opportunity of spiritual service; and *money is too dear at that price!* What is money really good for, anyway, but to help in the service of Christ and men? Millions of people have gotten money by sacrificing these; but it was too dearly bought! If a man gives one year he is back next year ready to begin at practically the same point and go ahead as he would have done before, except that he

is much better qualified, either to earn or to accomplish in other lines—the year has positively increased his power, at no money outlay to him at all, besides taking the gospel to multitudes.

3. The discomforts of the work are not more than those which millions of men take willingly in getting their livelihood every year; as farmers, expressmen, and workers in scores of other lines. It is made as little as possible. We ought not to demur at as much discomfort for Christ as men take for secular things alone, surely. Paul is a good example here, again; and it is a part of the price of salvation to us all that every Christian help, with Paul, to "fill up that which is behind of the sufferings of Christ" (Col. 1:24), and know "the fellowship of his sufferings" (Phil. 3:10); and as he exhorts Timothy also, "Be thou *partaker* of the afflictions of the gospel according to the power of God" (II Tim. 1:8); and "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3), so should we do. These passages and many others intimate the great truth that the sacrifice of Christ alone is not enough to save the world, but must be perpetuated daily by his people as it may be necessary to bring His gospel home to men.

4. All the sacrifice is ten million times compensated by the good done to souls dying in really pagan darkness, and again many times by the experience, training for other service, knowledge and growth of mind and soul which every earnest, faithful worker receives. If these could be expressed perhaps the account would stand something like this:

*Given up:* A saving of perhaps $200 from salary; some comfort, pleasure, and usefulness elsewhere—far less than here.

*Received:* At least 12,000 souls helped and some saved; a world-foe bravely battled; a year of invaluable experience, knowledge and training, giving added capacity in any future work; the year of travel would alone cost towards $1,000 otherwise.

*Balance:* The loss is put "out of sight" by the gains.

And any one who labors in this right spirit will find great satisfaction and holy joy in the work. "One more day's work for Jesus" may be his nightly song,

from the heart; and instead of his service being a perfunctory or compulsory thing it will be a really joyous and glad one, in itself and its results. He can almost say, with the Master at the well (John 4:32, 34) "I have meat to eat that ye know not of . . . . my meat is to do the will of Him that sent me, and to finish his work." Many letters from our workers show this, as also the writer can testify from many hundreds of days of experience. The joy of taking the message to souls which are spiritually starving repays ten thousand times all the sacrifice necessary and would do so even were the loss a thousand fold greater. (Read Dan. 12:3; Matt. 6:33; Matt. 10:16, 29-31, 38, 39, 42; Acts 13:44-52; I Pet. 4:13.) The MAN WITH THE VISION of spiritual things can see this, and will not let himself be blinded by earth's pennies or dollars. Like Christ and all the great galaxy of Hebrews 11th, he will "walk by faith" toward the real victories which await him, clear-eyed and strong-hearted. Perhaps we all need to remember I Tim. 6:10-18.

Reader, if you are one who could go and help in this work, whether young or older, will you not consider the matter in the above light, being most careful lest selfish motive influence you away from God's work? It seems morally certain that if such hindrances were kept from influence our force would always be full, with others waiting to come, as ought always to be the case. If so, half a generation might witness a transformation in Mormonism through the power of God in His Word brought home to the people. May it not be so from now on?

For fuller facts about the work, see our booklet, "My Field of Labor; Where does God Call Me?" etc., sent free on application. Address

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